

THE
STRANGE and WONDERFULL

VISIONS. 719-934
120

AND

PREDICTIONS

OF

WILLIAM JUNIPER

Of Gosfield in Essex,

Relating to the *Troubles* of ENGLAND,

As they were by him delivered to

Dr. JOHN GAUDEN then
at BOCKING.

AND NOW

LORD BISHOP OF EXON.

LONDON

Printed for J. Deviser, and are to be sold by Simon
Miller at the Star in St. Pauls Church-yard, 1662.

THE
STRANGE AND WONDERFUL
VISIONS

OF
WILLIAM PER
OF

Residing in the County of London,
Assessors of the Poor,
and a Justice of the Peace
for the County of Middlesex.

LONDON:
Printed by J. JOHNSON, in Pall Mall.

1804.



*The strange Dreames and Predictions of
 ● William Juniper of Gosfield in Essex, relating to the after Troubles of England, as he related them to Dr. Gauden, at Bocking.*

Although I am farre from that vulgar Credulity, or prophetick Itch, to which the Learned Earle of *Northampton*, and Sir *Francis Bacon*, Lord Viscount *Verulam*, with others observe, the *English* humour is very subject, but have rather a regardlesse diffidence of those Fancifull toyes, as things commonly rising, either from the distempered fancies, or popular artifices of some people, who love to make themselves appear somebody by amusing others; and also having no great reputation at stake, do easily put the veracity of their fore-tellings upon the contingency and hazard of such future events, in which they know there can be no great variety or odds; all things, (by an even-lay) falling out either contrary to, or consonant with that tenour, which they venture to fore-tell, and wherein they can forfeit little

of their credit, though they fail; especially if they have the old art of Oracles to wrap up the mysteries of their conceptions in such Generalities, Obscurities, and Ambiguities of words, which like pleited Pictures shall have severall aspects or representations, according to the severall stations of spectators:

§. Yet having had opportunity more exactly to know the person, and to receive an immediate account of himselfe, who died Three or Four years before the happy event verifed some of his late predictions, I think it not amisse by way of diversion to give even the graver and more serious world (upon the occasion of my publishing those papers written in the darknesse and horror of those times) some account of what I know in those particulars, and with which I was beforehand acquainted in the worst of Times and Things; not that I then much valued them, but yet I did not wholly disregard them; but having made diligent enquiry of them, I then laid them up in my *Memory*, and for fear of mistake, I presently wrote them down in my *Memorialls*, soon after I had received a punctual information of them, from *his own Mouth*.

§. There are two things which give some repute to that that goes under the notion of *Prophecy* or *Prediction*; First, The credit of the Person foretelling; Secondly, The accomplishment of what was foretold. The Validity of both these I shall with all Fidelity and Impartiality present to the *Readers*, having no designe herein, but to let them see in a true Glasse, what my selfe have not a little wondered at, since I have lived by the Mercy of God to see those things accomplished, which were then so impro-

improbable, when I first heard them; *England* being then buried in such a *Chaos* of Confusion, and oppressed with such a *Tyrannous* and vigilant power, as required a great faith to expect any blessed *Reformation* of Church and Kingdome; which was not to be relieved indeed by any ordinary power and humane counsel, but only by divine Wisdome and Omnipotent Mercy.

§. For the credit of the person, *William Juniper*, of *Gosfield*, I knew him many years, while I liv'd at *Bocking*; he dwelling at *Gosfield* a mile from me, and oft working in his Trade as a *Bricklayer*, at *Squire Wentworths* House, the Lord of *Bocking* my next Neighbour; who would sometimes tell me merrily, that *Goodman Juniper* had strange Fancies, Dreams and Visions, but withall that he was a very honest man.

I took little notice of the Man, or his Fancies, supposing him to be but a weak and crazy minded Man, whose simplicity and Honesty were the best Apology for all he said; possibly without fraud or affectation, but mixt with some Fatuity.

After some years, now full of trouble and terror, when the new Modelled Army had shewed the King, the two Houses, their own Associates, and all the world, what *Souldiers*, and *Saints*, what *Preachers*, and *Princes* they would be, by levelling all things in Church and State, to a Democracy, Stratocracy and Anarchy; about the year (as I remember 1649.) in the Spring time *Juniper* comes, one morning betimes to my House, very importune to speak with me; being told by my servants, that I was not yet risen, he desired he might have access

to my Chamber, which I permitted him, (looking upon him as a very harmelesse poor man) when he was come to my Chamber dore, he told me (after the usual civility of a good morrow) that he was that night commanded to come to me, and to signifie to me what I should Preach, *Holinesse to the Lord, Holinesse to the Lord, Holinesse to the Lord*; which he repeated three times with an Emphasis; & so took his leave; hastning though a wet morning to go to Four or Five other neighbour Ministers, and sound the same Alarme to them.

This sudden and odd accessse of *Juniper*, confirmed me in the thoughts, that he was a little crazy; full of Fancies, and more to be pitied, than regarded.

Afterwards as our English Affairs grew perplexed, deplored and desperate, my Neighbour Mr. *Wentworth*, would now and then intimate to me what strange confidences *Juniper* had of a Revolution and Restoration of the Church and Kingdom: How he had foreseen and foretold many Calamities which were come to passe, &c. Yet nothing could so weigh with me as to give *Juniper* any occasion to think that I had the least consideration or confidence of his Dreames, Visions, and Predictions.

Yet at last hearing from divers hands many strange expressions of his, referring to the publique; I sent for him one day, as desirous alone and at leasure to speak with him, and to see whether the man had such defects or darknings of reason, as might wholly impute his Fancies to a crazy brain, or melancholly dotage; or whether there were any

any thing extraordinary and remarkable in him.

§. He very Officiouſly came in a faire Summers morning to my houſe, and walking with him alone in the very pleaſant walks of my Garden, I told him, that I had heard many ſtrange things relating to our times, which were Fathered on him; I ſeriouſly conjured him as in Gods ſight to tell me the truth of things; I told him he could not be ignorant how great a ſinne a lye was, eſpecially when being forged in a mans own heart and imagination, he ſhould impute it to God, as a Revelation, Viſion, or prediction.

§. The good man (now above Sixty years old) of a very comely and honeſt aſpect, with great plainneſſe of Speech, gave me thanks for my favour to him, that I would vouchſafe to ſpeak with him, and to admoniſh him of that duty in truth-ſpeaking, which he owed to God, to his own Soul, and to all Men; profeſſed to me he would not ſpeak any thing but what was repreſented to him as true; For Sir, ſaid he, I fear God, to whom I muſt give account of my words, &c.

Having thus ſounded the ſincerity of the Good Man, and finding him a true *Nathaniel*, not only without any feining, guilt or affectation, but ſo ſerious and conſciencious, ſo knowing in the Scriptures, ſo judicious in his Religion, ſo ſteddy in his Judgment, ſo diſcreet in his Expreſſions, and ſo pious in his Converſation; I had then a further *curioſity* to ſee the bottom of his buſineſs; and intreated him to tell me, ſince what time he had perceived any of the impreſſions on his ſpirit or fancy, or what he thought of them? how they were upon review preſented to him?

him? whether he had them Waking or Sleeping,
&c.

§. The good man with great Veneration of God, and more respect to me than I could deserve; assuring me againe of the truth of what he should relate to me, thus began;

§. Sir, The experiments I have had of these impressions at sundry times upon my mind in the night have been both sleeping and waking, or as it were between both; I suppose they begin in my sleep, and when I am assuredly awake, they do still continue with so quick and clear representations to me, that I cannot well distinguish the difference of them, as to my imagination; either sleeping or waking: They are alwayes so exactly the same in my mind and memory; they make so deep impressions on me, that I never forget them. All particulars are still the same before me, as they first appeared.

§. I asked him what was the first instance in this kind which made him take notice of such Fancies beyond ordinary Dreams? This he told me was thus; I had been married (Sir) Seaven years and had no Child (a blessing desirable to the poor as well as the rich) for which I besought God with more then ordinary earnestness of devotion; soon after I dreamed I had a Sonne, and saw the Child in such a party coloured Garment: according to the time of life (which was his very words) the Lord gave me a Child by my Wife; who (unwillingly) made it's first Coat of a stuffe so coloured, as I saw in my Dream; which seemed to me as some speciall instance, that this Child was a gift of God in answer to my prayers.

§. After this the Troubles and Terrors of times comming on, to the ruine of our Church and Kingdome, I was (quoth he) much afflicted in my soul to see the sad dissentions raised between the King & the two Houses of Parliament; having learned in the word of God, that the honour of true Christian Religion, consists much in the patience and obedience of Subjects to their lawful Kings. The War growing hot, and little hope of Peace, (my heart being full of Fears, I had this Dream in the Night; Passing by such a Neighbours House to a Water-Mill (which he named) and having two little *Beagles* following me, (a sport of foot Hunting, which he had sometimes used in his younger dayes) there came out two great Dogs, Full and Fat, which fell on my *Beagles*, and worried them exceedingly; At which I was so moved, that to preserve them, I laid on as hard as I could with this Quarter staffe, (which was now in his hand as he used to walk with it) upon the great Curs, but in vain; for they were so smooth and fat, that no stroke would fix on them, to make them feel the smart; upon which I called to the Miller, whose those Dogs were, and asked him, if he were not ashamed to see his great Curs, thus abominably worry my two little *Beagles*; he with indifferency, answered, it was no wonder; for (saith he) my Dogs are called *Will* and *Power*; upon this answer I was the more amaz'd, because I bethought my self that my two *Beagles* were named *Love* and *Obedience*.

§ I interrupted him, Goodman *Juniper*, would you call any Dogs by those Names of *Love* and *Obedience*: No (Sir) replied he, God forbid, but in

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my

my sleep they were thus presented to me; as so nam'd; the *interpretation* he easily made, according as he thought the justice of the *Causes* and *Merits* of the parties would bear. For he was a most Loyall Subject to his King, and a most Religious Sonne of the *Church of England*, a lover of Truth and Peace.

§. After this, (as he then told me) he had another Dream a good while before the King was destroyed; in this manner, I was walking in such fields (naming them) by the hedge side, over which as I sometimes looked, I saw a great company of people as Souldiers, Horse and Foot in confused motions: while I got on the higher ground to see more exactly what the matter was; I saw men flying this and that way, many slain and flain on the grounds, and amidst the Corps, one that lay higher than the rest by himself, with Robes or Garments about him very goodly, as if he were some great personage or Prince, but besmeared with blood; while I beheld with grief this spectacle, I saw a Woman in a rich mantle of purple come riding amain to that dead Corps, and casting her self upon it she rent her mantle, tore her hair, and fell into a most bitter Lamentation, being forsaken of all: This he told me seemed to him to represent the death of the King and the *Church of England*, deploring it with such bitterness, as that Tradege deserved; which soon after came to passe.

After this (as he proceeded) the Year before King *Charles* the Seconds coming to *Worcester*, I had another Dream; My thoughts I saw a goodly young *Lion* in a large Field; the other Beasts, as *Horses*, *Eulls*, *Bears*, *Asses*, *Wolfes*, *Dogs*, *Hares*, *Foxes*,
Apes,

Apes, with others, that followed him with such a petulant and scornful importunity of gesture and noise, as that they would be gladly rid of him; and shewed they had reverence for him. The *Lion* marched away without betraying any fear; but yet so, as he seemed not pleased with such rude company: when he was quite gone out of sight, all the *beasts* gathered together as in a round, and sitting down on their hinder parts, made their several *noises* as loud as they could, bellowing or roaring, or braying, or howling, or crying out in a kind of hideous triumph and joy, that they had thus driven the *Lion* out of the Field, and forced him to hide himself from them. The event was so evident an interpretation and completion of this prediction, as nothing could be more easie and obvious to the good man, than to see how his thoughts were adapted to those things, which he lived to see fulfilled.

§. Soon after this, when an horrible darknesse with all manner of licencious confusion and tyrannous oppression, had covered the face of all things in Church and State, (the glory of *England* in its established Religion and excellent Lawes, (which were formerly carried on by the ancient ways of Government *Regal* and *Episcopal*,) being now quite departed;) in the same year. He had another Dream or impression on his mind; which he related to me;

§. My thoughts I was in such a Church attending upon those holy Duties, which I there expected (as indeed he was a very diligent and devout attendant upon those services both on the Lords

day and other occasions,) while I was looking when Prayers should begin, and the *Minister* come, I saw of those, which were gathered together (no very great Congregation,) some prating and talking, some playing and toying, others rude and loud; I was in the Chancel, and being much offended at this rudeness in the House of God, I lift up my self on a Seat to see that there were no men of worship (that was his word) in the Church; when I saw three or four (who seemed Gentlemen of some fashion,) I took the boldnesse to call to them; Gentlemen, you seem men of worship, it is a shame to have this rudenesse and profannesse in the House of God, pray be pleased to command them to leave: They looked carelessly on me, as not regarding what I said, nor concerned to keep better order: I attended till the Minister came, hoping then there would be silence and sobernesse: After I had long looked; me thoughts a *Minister* came, as through an obscure and narrow passage of the wall, into a very little Pulpit; when he there appeared, there was no regard had, but the former noise, and rudenesse continued; which gave me so great an offence, that again I called aloud as before, for regard to be had to the House & worship of God; But in vain: The *Minister* could not be heard, nor at last could I see him, a thick mist of darknesse, as smoke coming between him and the people, which hid the Father from the eye of the Congregation; this was to my great grief: Afterwards walking softly into the Church-yard as weary of this fruitlesse attendance, me thoughts, I saw a kind of grasse which is called *penny-grasse*, all withered in the ground, where

it had flourished before in great plenty.

This Prediction he lived to see fulfilled, in those persecutions which were severely carried on by potent factions against all the constitutions of the Church of *England*, the insolencies daily used in Churches, and in the Mechanick Usurpation of the Pulpit, and in the contempt generally brought on all decent and orderly Religion, by those whose designs were to be advanced only by Schisme, Faction, Falsity and Confusion.

6: To all these he added, at that time, which was Five or Six years at least before the Kings happy restoration; this last Vision or Dream, which he thus told me: Me thought (said he) I was in such a large Field, and looking about me, I saw from the East a very goodly *Lion* coming at a stately pace; on the *West* I saw all sorts of Beasts coming towards him, with all reverent and lowly behaviour, crouching and fawning. The *Lion* advanced till he came into the midst of the Field, and the highest place of it, there he sate down on his hinder part with such *Majesty*, as seemed to keep all the Beasts in awe; they came in very lowly manner toward him, prostrating themselves, and at last they lay on the ground quietly round about him, but at a good distance; The *Lion* using no revenge upon any of them, sate composed in great state and quiet.

I said, *Goodman Juniper*, this seems to import the Kings peaceable and happy Return again to his Kingdoms, and that we may live to see all people subject to him. He replied, Sir, I nothing doubt of that; God will certainly Restore his Majesty, and subdue all his enemies; though I may not live to see

see it, yet your *Worship* may : Thus he ; Then professing, by many words, his sincere and unfeigned truth in relating these things, as they were evidently at several times and years represented to him, and so vehemently impressed on his mind, that he still remembered the circumstances of persons, time and place ; this house, that field, and this tree, which seemed to attend his Dream. He assured me, that he did not delight to tell these things, as having any boast in them ; nor did he usually doe it, but sparingly to some sober friends, as occasion offer'd and they desired. But he had seen the verifying of some things, and this made him the lesse doubt that the others would be fulfilled in God's due time, which he heartily prayed ; That so the King and Church, or Religion and Laws, Peace and Piety might be again restored to *England*.

§. After this Discourse we parted, and I never spake more with him ; for he died within one year or thereabouts. I having this immediate relation from him, and finding him, as of a very sober and settled mind, so very constant, exact and conscientious, in what he said or did : that he was a plain man, of no great fancy, reach or invention ; of no vapour, flash or ostentation, but pious, honest and prudent : I presently after his departure from me, set down in writing (as is formerly touched) the *sum* and main of what he told me ; and which I have now (to my best remembrance) imparted to the world ; not under the *Authentick Authority* of any Spirit of Prophecy, but onely as offering these things to sober and wise men, who can better judge,

judge, of proportions between the *Predictions* and their accomplishments, neither of which are to be so lightly considered, as not to acknowledge something strange in such a series or succession of appearances so distinctly represented; in such very apt *Figures*, or ingenious Emblems, and these followed with such suitable *Events*; nor was either the *humour* of the man to be suspected, being so plain Hearted and Religious, nor yet his condition to be despised, being a very good Christian, living comfortably by his calling as one that fear'd God with all his heart; a man of a strickt and holy Life, without any tincture of Faction or Schisme, a Lover of Truth, Holinesse, Order and Peace. I confesse I so much valued his words, after I had thus personally confirred with him, that I have oft told them to others long before the dawning of *his Majesties returne*: so I did believe and do, that there might be something of a Diviner stroke or Beame sometime upon the good mans devout soul, whose heart and waies were so upright before God, and so inoffensive before men.

§. 'Tis true, I have heard and read as in *Neptredane* and others, many things relating to the former *Tragedies of our times*, as portends presages or *Predictions*, and some of them from persons of good credit, which forbids me to despise them wholly, though I do not much dote upon them.

§. I know all Histories antient and late, Divine, and Humane, Ecclesiasticall and Civill are full of such like series of Divinations and Dreams, *Prvisions* and *Predictions*, as in those which Sir Henry
Wotton's

Wotton's Father had with many others, to which the private and publick events have oft corresponded; from what genius or temper of spirit, of body, or mind they arise; whether from a presaging power, native in the rational soul; which may sometimes if rightly disposed and cleared as it were through little *crannies* or *crevices*, look forward, and foresee things to come beyond its senses: or whether there be such a (*spiritus mundi*) general correspondence or conspiring of that one harmonious spirit, which is in all things under the Sun, that by some consent, or secret *sympathies*, it so affects some mens minds and fancies, who are tuned and fitted for such special impressions, that they have some sense of things to come, while yet their neerer causes are wrapped up and undiscovered: Or lastly, whether the wise and blessed God may not be pleased sometime to grant some such *special indulgence* to some men, as to *St. Paul* in a dark night and dismal storm, especially in cases where providential Riddles seem so *contradictory* to the rules of right reason and justice, to Morality and Religion, where the scandal of mens actions, pretending to godliness, is exceeding great; where their hypocrisies are most impudent, cruel and oppressive (as in *Atanasius* his speech of *Julian* the Apostate, *Nubecula cito transibit*, that he was but a cloud which should soon vanish.) Lastly, where even such as fear God, are prone to be grieved and perplexed at the long prosperity of wicked men; (who speaking lyes in hypocrisie, seek to make God the Patron and Protector of their sins,) I will not determine any thing: only this I am confident of; That there was
nothing

nothing of *falsity*, *vanity*, *affectation*, or *ostentation* in this *Good man*: Nor were the impressions upon his *fancy* transient and volatile, as is usual in *Dreams*, which soon lose themselves, and vanish without any retrieving, but these were still pregnant and constant, the same in their quick representation, not impertinent, as to the aspect of our *Affairs*, nor yet extravagant, or unapt as to the *Schemes* or *Emblems*, and appearance of them; which made me think them not wholly unworthy my notice of them, nor of my communicating them upon this occasion to others; who may if they are wise, make a good use of them; if they are vain & foolish people, these will not much add to or detract from that folly, which is most predominant in them. This is certain, ~~there is no effect~~ but hath it's cause, though nothing be more uncertain than to assigne the *Genuine* and proper causes of things, especially such as are under no regular method and course of elementary nature; but fall under that infinite variety, which befalls the soul of man in its motions *Sensible*, *Fancyfull*, *Rational* and *Religious*; Among which none have more in all Ages amused the world, than those which have been in the way of *Dreams*, concerning which who so desires to be satisfied, shall do well to read those *Authors* *Ancient* and *Modern*, who have made the best calculations of them. This is sure, nothing is lesse to be seriously regarded by wise men, than *Dreames*, which are as pebles on the *Sea shore*, of various formes and colours, none like another; yet among these sometimes there may be found one or two that are very splendid and precious

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stones,

stones, no way to be undervalued or lightly cast a-
way: and such it may be these were, and will by
others as well as myself, be esteemed.

FINIS.

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